

America

December 31, 1949
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A CATHOLIC REVIEW OF THE WEEK
DEC 29 1949

VETO BY TANTRUM

A new technique is born in United Nations diplomacy

AN EDITORIAL

A HOPEFUL NEW YEAR

God's in His heaven, and all's not wrong with the world

LOUIS J. A. MERCIER

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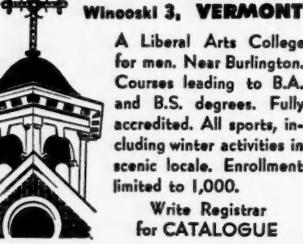
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The mid-century mark

Comes January 1, 1950, and people begin to talk about the second half of the twentieth century. Clay-souled pedants would have us defer the opening of the second half until January 1, 1951. Fixing an unwary victim with their glittering eye, they will not hesitate to pull out a bit of paper and start ticking off the years on it, as if, forsooth, no one but themselves could count past ten. Popular rejection of these algorists is based on the healthy common sense that knows a fifty-yard marker when it sees one. And anyway, if one wants to be fussy about it, the second half of this century probably began in 1944 or 1945. Dionysius Exiguus, who, around the year 500, made the original calculation of Christ's birth upon which our reckoning is based, seems to have missed the right date by six or seven years. If any world-shaking event has sprung from the perpetuation of this error, it has so far escaped our notice. The small Dionysius is more excusable than the large city of Chicago, which held its Columbian Exposition to celebrate the fourth centenary of the discovery of America by Columbus—in 1893. It is eminently fitting that from a city which thus refused to bow to pusillanimous pedantry should come the strongest vindication of the popular instinct. The Chicago *Tribune* has declared that the first half-century ends on December 31. *Causa finita est*. If January 2 should prove to be the Day of Judgment, let the record show that the world ended in the second half of the twentieth century.

Southeast Asia in peril

French Indo-China, the bastion of the West's defense against the onrush of Chinese Communists into southeast Asia, is presently imperiled. Geographically, Indo-China is the Florida of eastern Asia. Ever since the end of World War II it has posed for France the same problems which Indonesia has for the Netherlands and Burma for Great Britain: an upsurge of colonial nationalism demanding independence and exploited by Moscow's henchmen. In March, 1946 the French were forced to recognize the Indo-Chinese nationalist movement led by Moscow-trained Ho Chi-minh. The three provinces stretching along the eastern coast were given an independent status within an Indo-Chinese Federation consisting of those three provinces—since called Viet Nam—and the two inland provinces bordering on Siam. When negotiations to reach a final settlement broke down in 1946, Ho Chi-minh launched a full-scale offensive against French garrisons. Today his forces are successfully holding off a French Army of 140,000. They hold strips of territory along the full 800-mile length of Viet Nam, from the Chinese border on the north to its southern tip. In a counter move, the French have set up a rival to Ho Chi-minh as head of a nominally independent Viet Nam, the pre-war Emperor of Annam Province, Bao Dai. This is a last-ditch effort to win native support away from Ho Chi-minh. Will it succeed? The chances are slim. Owing to the difficulties of colonial warfare, it will take the French five to ten years to pacify Viet Nam. Meanwhile the Chinese communist forces are

CURRENT COMMENT

reaching Indo-China's borders, poised to support Ho Chi-minh. They face an inviting prospect: 1) a French Army which would crumble in the face of a mass attack and 2) an open gateway through Siam and the Malay Peninsula to the conquest of southeast Asia. Unless the Atlantic-Pact countries rush military aid to the French, the only barrier to this conquest will fall. French Premier Bidault is having trouble getting Assembly support for his Indo-China policy. He badly needs outside help.

"Mao, he's making eyes at me!"

Mao Tse-tung's recent visit to Moscow proved a bombshell in the camp of the left-wing apologists for Chinese communism. Dashing all hopes that he was another Tito in the making, Mao rose to the occasion of his lavish welcome with a rhetorical flight in praise of the state which emerged "first in world socialism." The bitter pill was his frankly expressed gratitude for aid received "more than once" in the past thirty-three years. Still clinging to their hopes for a Sino-Soviet split, however, certain State Department circles feel that Mao's visit may have had hidden purposes. They suspect that all is not well between Mao and the Kremlin, and that China's foremost Communist came to Moscow to patch up differences. The bone of contention between the two is supposed to be Soviet-controlled Manchuria. Manchuria is essential to China if she is to solve her perennial problems of poverty and want. It is becoming increasingly difficult for Mao to explain to the Chinese people why Soviet rights in Manchuria should be expanded while the campaign against foreign influence in China is being intensified. The State Department, whose China policy seems to be related to a forecast of Titoism in Asia, would naturally like to see a Sino-Soviet split. We can be certain, however, that the Soviet's major objective in the Far East is to prevent a recurrence of Titoism in China, the key to all of Asia. If Manchuria-Northern China remains a Soviet-Chinese condominium, there is no problem for Russia. In that event the outcome of any factional struggle in the Chinese Communist Party is easily predictable. Even if control of the area is transferred wholly to the Chinese Reds, its proximity to the center of Soviet military power in northeastern Asia makes it particularly vulnerable to threats or even violence. The prospects of a Chinese Tito serving American interests are therefore far too slim to be the basis of American foreign policy.

Reds losing fight for workers

When that universal genius, J. Stalin, whose seventieth birthday was celebrated on December 21, sits down to balance his books on the progress of the "cold war" during 1949, some of his worshipful hirelings are liable to be liquidated. By losing two major battles on the trade-union front they have placed in mortal jeopardy the whole expensive thirty-year Kremlin campaign to identify the interests of the workers with the cause of communism. Stalin's agents lost the first battle here in the United States when the CIO ousted two party-line unions and greased the skids for the expulsion of ten more. In taking this drastic action the CIO said bluntly that a worker cannot at the same time be loyal to American trade unionism and to Soviet communism. The second great defeat came at London in December when trade-union leaders representing 40 million workers founded the International Federation of Free Trade Unions. By this action they proclaimed not only that the Russian brand of trade unionism is spurious, but that the World Federation of Trade Unions has degenerated into nothing more than a servile agency of the Cominform. After these shattering blows, not even the Kremlin's giant propaganda machine can rehabilitate the myth that the Communist Party is the vanguard of the world's workers, and Soviet Russia their fatherland. That doesn't mean the Russians won't try. With their simple faith in slogans and their scorn for the intelligence of workers they will make frantic efforts to cut their losses. A good part of the labor story of 1950 will be concerned with the approaching struggle between Stalin's WFTU and the fledgling Federation of Free Trade Unions. The outcome will notably affect the course of the cold war.

Italian land reform

Our ECA mission in Italy has taken a long overdue step to assure the de Gasperi Government that the American policy of encouraging free enterprise is not opposed to Italy's plans for land reform. On December 18, in the course of inaugurating a reclamation project in Calabria, Harry McClelland, chief of the Food and Agriculture Division, said that the whole ECA effort to develop Italy economically might fail unless the government proceeded with its plan to break up the big estates. He read a letter from James D. Zellerbach in which the head of the ECA mission said:

We have always favored the principle of land re-

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form in Italy, and are convinced that, by broadening the base of farm ownership, the standard of rural living can be raised through increased production in large areas.

This plain speaking ought to remove all doubts about the American attitude toward the de Gasperi reforms. It should have the effect, too, of weakening the conservative wing of the Christian Democrats—which is something less than enthusiastic about redistributing the land—and of strengthening the Prime Minister in the Party's councils. There is no longer any time to lose. It is all very well to charge the Communists with exploiting the ignorance of the peasants, as they most certainly have done and are doing. The whole land-seizure movement, which has spread from Sicily to Rome, is designed not to rehabilitate the rural proletariat but to foster Soviet designs on Italy. Nevertheless, the Communists can risk these dangerous adventures only because there is a real basis for impatience and dissatisfaction among the peasants. The ECA pronouncement should encourage the Government to proceed more boldly with its plan for land reform.

Shift in ERP?

Look for some sharp questioning when Paul Hoffman goes to Congress in March for the third-year appropriation for ERP. Last year Congress especially stressed the need of broadening the European market if ERP countries are to stand on their feet by 1952. Before appropriating more money the legislators will want to know what progress has been made toward unity. If the ECA administrator is placed on the spot, as he is certain to be, he can only reply that, although he worked very diligently to break down trade barriers in Western Europe, his effort has achieved a very modest success. In these circumstances, it would not be surprising if Mr. Hoffman, blocked through the middle, attempted an end run. As the Marshall Plan has functioned up till now, the United States has given dollars to ERP countries to buy, mostly in the American market, the food, raw materials and machinery necessary for their recovery. Now our ECA people are toying with the idea of using U.S. aid to promote recovery by fostering freer trade in Europe. This might be accomplished by underwriting a monetary fund, or "clearing union." Under such a mechanism, European countries could remove export and import controls without fear that an adverse trade balance might force them to part with already scarce dollars and thus risk bankruptcy. Deficits would be financed from the fund. A Congress skeptical about Western Europe's willingness to remove trade barriers might well buy the "clearing union" idea. Then American dollars would be working directly to create a unified European market.

Slavery of the mind

The brutal contempt for human rights that sent Josef Cardinal Mindszenty to his martyr's jail a year ago Dec. 29 pullulates like some fetid cancer in all countries behind the Iron Curtain. Political and religious life have

long since felt its dread gnawings. Now, it is spreading to undermine cultural life as well. Moscow's latest decree dictates that all books that might foster a spirit of "cosmopolitanism" must be junked. A Czechoslovakian paper, *Tvorba*, annotates this decree by saying: "The book that does not help re-educate the people in the spirit of socialism and Marxist-Leninist theory is a harmful book. The Communist Party has effective means to compel the purchase of political literature." Here is how effective those means are. Czechoslovakia has nationalized all publication and distribution of books and threatens to take over even second-hand bookstores. In Hungary, the factory libraries, which play a great role in the indoctrination of the workers, are being purged of Western books, and compulsory book clubs and literary movements have been started. A Greater Budapest Library Committee has been formed to "launch a book campaign to increase hatred of imperialists and their base agents and simultaneously love for the Soviet Union." And a new federation of Hungarian authors has been formed to "implement directing principles in literature." A healthy cultural diversity is rapidly being ground down to the neutral gray paste of Stalinism in all Iron Curtain countries. This, of course, is one reason why refugees keep pouring into Western Europe at the rate of 2,500 a month. It is also one reason why some native Americans, who would like to see this country with a monolithic culture (as in education, for example) ought to wake up to what happens when people get their culture through state fiat. We don't want it to happen in the United States.

Bulgarian traitor—to Moscow

When Traicho Kostov, former Deputy Premier of Bulgaria, was hanged at Sofia on December 16, it was under the usual communist purge charges of "treason, espionage, collaboration with the Western imperialists." Kostov's crime was actually the fact that he was a better Bulgarian than a Russian. He was one of the last nationalist communist leaders. He had supported the late Premier Georgi Dimitrov in advocating close association with Yugoslavia and a strong South Slav federation. Since the capital city of all communist countries is no longer the particular national capital but Moscow, this was heretical doctrine and treason, not to Sofia but to the Kremlin. And so Kostov met the fate that has snuffed out Nikola Petkov, leader of the Bulgarian Agrarian Party; Koci Xoce, former Vice Premier of Albania; and Laszlo Rajk, former Foreign Minister of Hungary. A slightly milder fate sent Juliu Maniu, leader of the Rumanian National Peasant Party, to life imprisonment. All these men suffered under the charge of treason. In every case the treason was treason to Soviet Russia, not to their own country. This is what makes Russia's protestations that she will respect national independence and sovereignty so hollow and cynical. Communists in every country ought by now to know that Russia believes that there is only one sovereign country, of which all others are destined to become pawns.

Dress designers blamed for sex crimes

"There are two subjects a preacher should rigidly avoid: the doctrine of the Holy Trinity and women's apparel. The reason is the same in both cases: he knows nothing about either." This shrewd counsel of a wise Belgian priest need not be taken too literally. The Holy Father, after all, has not hesitated to urge women to be modest in their attire. We merely wish to report here that two knowledgeable men of the world spoke their minds freely on the subject of current fashions in Pittsburgh on December 16. Superintendent of Police Scott laid the blame for the alarming rise in sex crime on the way women dress: "Dress designers seem bent on bringing out every ounce of sex in a woman's body." Dr. Edward E. Mayer, supervising director of Pittsburgh's Behavior Clinic, also attributed the wave of sex crime to the uninhibited manners of emancipated women: "They sit in bars unescorted. They walk the streets alone. They tempt and entice the male drinker who can't control his inflamed passions and likely rape results." These gentlemen *could* be right—at least partly. These are the opinions of men, it is true. But it is men who commit the crimes.

Alcoholism as a sickness

The belief that alcoholism, in the strict sense of compulsive drinking, is a real sickness (see AM., 12/3/49, "Correspondence") has been reenforced by the four States which now have sickness disability laws. New York has recently adopted such a law, following the example of Rhode Island, New Jersey and California. Miss Mary Donlon, chairman of the New York Workmen's Compensation Board, announced on December 16 that alcoholism would be recognized as a disease in the Empire State under the new law, as it is in the three other States. Dr. I. Jay Brightman of the N. Y. State Department of Health declared that alcoholism was undoubtedly an illness in every sense of the word. This does not mean that inability to work brought on by occasional overindulgence will qualify a person for sickness benefits. Excessive drinking, whether compulsive or not, has again become one of the nation's major social problems. AMERICA ran an article on this problem a few weeks ago ("Bridge to Sobriety," AM., 11/12/49). In the near future we shall run two more articles on the same subject—one by Edward O'Gara outlining the educational approach used in Johnson, Vermont, to deepen the community's awareness of the evils of alcoholism; the other by Rev. John Thomas, S.J., revealing the findings of a study of seven thousand broken homes traceable, in considerable part, to over-drinking. Early this year we published an article on the way one business firm handled the problem of over-drinking as a cause of absenteeism (AM., 3/19/49, cf. 4/30, p. 146). This is a problem to which employers, parents and pastors might well give special attention. New Year's Eve presents an immediate occasion to practice Christian sobriety. To deal with a deeply imbedded social evil, however, a comprehensive community program is needed. If plans are begun early enough, such programs could be launched next Lent.

WASHINGTON FRONT

When the second session of the 81st Congress opens next week the country and the world at large will see the beginning of a political drama such as perhaps Washington has rarely witnessed. In most of our previous great eras, the lines have usually been sharply drawn, either between two political parties, or between the President and Congress. This time, there are no lines anywhere, but rather a great confusion.

There is, first of all, President Truman, upon whom the habit of governing has visibly grown and who is confident and determined (his enemies call it "obstinate" and talk about Missouri mules). He has a definite program which he wants to see carried out, and he has definite plans for carrying it out. He has also learned the art of keeping himself on the front page of the newspapers.

Thus he has undeniable advantages over the Republicans, and even over his own party, for that matter. He has his disadvantages, of course, the principal one of which is that he cannot muster a majority for his program as a whole. The whole Southern section of his own party, with some exceptions, generally follows Republican leadership on domestic issues. The Republican Party has had to pay dearly for this favor. Historically the party of civil rights for the Negro, it has had to soft-pedal them, especially in killing off filibusters. It has also had to sacrifice the Negro vote in the North, formerly its own, for even though the President is beaten regularly on that issue, he still gets credit for trying.

The same pattern is found in the labor issue, and the farm issue as well. The Brannan farm plan will probably be defeated, but, regardless of its merits, it is the biggest vote-getting scheme in generations—and it was devised, not by a professional politician, but by a career man in the Department of Agriculture! On the labor issue (that is, repeal of Taft-Hartley), Congress will no doubt divide as in the past.

The fact is that we do have two parties, but not by the known names. There is the Truman party, composed of labor, the small businessmen, the small farmers, and the farm workers—and the census will show that these constitute a big majority of the voters. The other party we may call the Congress party, and here confusion enters. Nobody will know from day to day what may be the majority, and what the minority.

Mr. Truman is not running in 1950 (I expect that he will in 1952), but the whole House of Representatives is, and also a third of the Senate. That is what gives each candidate the choice of a calculated risk: has Truman got the goods, or hasn't he? In a way, Mr. Truman wins whether he wins or loses in 1950, and I think he has always understood this. If he loses, he can blame the opposition for bad legislation; if he wins, he can claim the credit.

WILFRID PARSONS

UNDERSCORINGS

The Catholic Medical Mission Board during 1949 sent 123,757 pounds of medical supplies to 55 missionary communities in the United States and 44 foreign countries, reported Rev. Edward F. Garesché, S.J., at the annual meeting of the Board. The CMMB is a voluntary society devoted to giving medical aid to Catholic missions everywhere, the only one of its kind in the world. It solicits and transmits medical supplies and equipment, publishes the bi-monthly *Medical Mission News* to keep missionaries abreast of new developments in drugs and techniques, gives advice to missionaries, etc. Fr. Garesché paid high tribute to the sisters who work in the central office—the Daughters of Mary, Health of the Sick—and to the 600 Blue Cross Circles, lay helpers who make dressings and bandages. The Board's address: 10 West 17th Street, New York 11, N. Y.

► St. Louis University is withdrawing from intercollegiate football, according to an announcement issued by Rev. Paul C. Reinert, S.J., president, on December 14. Among the reasons assigned by Fr. Reinert for this step were 1) that economic conditions (reportedly an annual loss of \$100,000) prohibit the channeling of university resources into areas of secondary importance; 2) that competition in intercollegiate football as organized today almost inevitably leads to some sacrifice of scholastic standards, which, in view of its long academic tradition, St. Louis University is unwilling to make.

► The New York Public Library is to be congratulated on its Christmas exhibition, which runs from December 15 to January 6. It tells the Christmas story through illuminated manuscripts of great rarity and beauty, the work of master craftsmen in medieval monasteries. The exhibition was first held two years ago, and is repeated by popular demand. It is something that Catholics should certainly encourage. A short note or postcard to the librarian would help.

► *The Catholic Voice*, edited by Rev. Theodore J. Vittoria, S.S.P., has been published by St. Paul's Monastery, Canfield, Ohio (243pp., \$2). "An integrated and comparative study" of Catholic journalism by editors and writers, it contains reprints of AMERICA articles by Neil MacNeil, David Marshall, James C. Supple, Edward Fischer, J. L. Maddux and Riley Hughes.

► Television has got off to a good start in its first Christmas season. The greetings delivered by Harvey S. Firestone, Jr. on the "Firestone Hour" (WNBT, Monday evening, Dec. 19) stressed the significance of Christ's coming. Perry Como's rendition of "The Lord's Prayer," assisted by a choir, on the "Texaco Star Theatre" (WNBT, Tuesday evening, Dec. 20) was impressive. Bing Crosby's radio-sermonette on the "Joyful Hour" (WNBC, Sunday evening, Dec. 18) touched deep spiritual chords. Perhaps the "cold war" is making Americans more religious.

C.K.

The UN's continuing tasks

Observers at the fourth regular UN Assembly agreed that General Carlos P. Romulo, fluent and fiery Filipino who presided over the twelve-week session, deserves most of the credit for saving the conclave from disaster. Nerves already strained by the long months of the cold war were further tensed by President Truman's announcement, three days after the Assembly's opening, that an atomic explosion had occurred in Russia. Displaying an admirable blend of tact and courage, General Romulo kept the meetings moving with a minimum of friction and cleared up all seventy-two items on the agenda in record time. This increased efficiency was credited largely to the regular luncheon conferences which he held with committee chairmen and, when necessary, with delegates whose antagonisms were exacerbating the debates.

At the close of the Assembly, however, General Romulo was forced to admit that, despite his yeoman efforts, "no startling results had been achieved." It seemed to us that, with the exception of its action on the internationalization of Jerusalem, the Assembly was more intent on preserving its own prestige than on preserving the peace or vindicating the Charter. The conviction that the UN is an end in itself rather than an instrument for peace is still too prevalent at Lake Success and Flushing Meadow.

The UN still looks the other way when Soviet violations of the Charter are alleged, or it passes innocuous resolutions naming no one. Most egregious example of the latter course was passage of the U.S.-sponsored resolution on China. To the standard excuse for the UN's repeated pusillanimity—that the Assembly has power only of recommendation, and that the Security Council cannot enforce its own decisions—we reply that it is within the Assembly's power to voice its condemnation, naming names, of such atrocities as the kidnaping of a million and a half Balts, and the religious persecutions in the satellite states.

It is true that fear of Soviet disfavor did not prevent the Assembly from approving the Hague solution of the Indonesian question, the continuation of the Little Assembly and of the Korean and Balkan Commissions. These and such other achievements as approval of technical assistance for under-developed areas, the new program for relief of Arab refugees, establishment of a High Commissioner's office for refugees, granting independence to Libya, placing Somaliland under Italian trusteeship, and the decision to open and close Assembly sessions with a moment of silence for prayer and/or meditation mean at least that the UN is still a going concern. Yet it will continue to disappoint the hopes of many until it takes official cognizance of the major menace to world peace, what Delegate Cyro de Freitas-Valle of Brazil called Russia's "*Drang nach Osten und nach Westen*" ("march to the east and to the west").

It was encouraging to learn that General Romulo, who stands in no awe of the Soviets, has promised to keep in close touch with Secretary-General Trygve Lie and

EDITORIALS

to support him "in every possible way to achieve maximum implementation of all that we have started in this session." One of the things started was the referral of the Chinese question to the Little Assembly and the directive to that body to bring it to the attention of the Secretary-General if it deems it necessary to do so. Another piece of unfinished business is the charge that human rights are being violated in Hungary, Bulgaria and Rumania. The International Court of Justice, to which the question has been referred for an opinion whether an actual legal dispute exists, should be urged to deliver its opinion without delay. Still another unsolved problem is the control of atomic energy. The Assembly has admonished the six permanent members of the UNAEC to renew their efforts to break the atomic stalemate.

General Romulo seems to have taken more seriously than any of his predecessors the Assembly president's continuing responsibility for the implementation of the measures initiated under his leadership. The UN in general and Trygve Lie in particular have shown at times a tendency to consider a question settled once it has been referred to one or another of the UN's agencies. A little prodding from the General might help to secure "maximum implementation," especially in regard to China, human rights in the satellite nations, and effective control of atomic energy.

Veto by tantrum

To the diplomats and other interested parties who are scrabbling around these days in a wild search for reasons why the United Nations decision on the internationalizing of Jerusalem is "unrealistic" and incapable of being carried into act, we recommend a study of the plain text of the UN Charter.

The *New York Times*, for instance, said oracularly on December 11, two days after the UN vote on Jerusalem was taken;

Presumably an armed force would have to be recruited in order to impose an international system on the two reluctant nations that are in possession of Jerusalem. . . . The citizens of both certainly would not yield to the international authority. That would mean at least civil disobedience, a refusal to pay taxes and a general flaunting (*sic*) of law, at most sabotage and outright opposition by force. (Emphasis added)

That, we submit, is simply crying "Wolf!" The presumed need of armed force is the *Times*' own presumption. The situation in which a member state refuses to obey the behest of the UN is clearly provided for in

Chapter VII, Article 41, of the Charter—and without the use of armed force:

The Security Council may decide what measures not involving the use of armed force are to be employed to give effect to its decisions, and it may call upon Members of the United Nations to apply such measures. These may include complete or partial interruption of economic relations, and of rail, sea, air, postal, telegraphic, radio, and other means of communication, and severance of diplomatic relations.

There, surely, is ample power to compel compliance with the decision of the world organization.

It is hard to avoid the suspicion that all of the power is meant to encourage Israel and Jordan to make themselves so obnoxious that the Assembly will back down without even trying to enforce its decision. In other words: the veto by tantrum.

Israel and Jordan are now in open defiance of the UN, whose decisions they have promised to obey, and in violation of its Charter. The next logical step for the UN should be a cease-and-desist order; if this is not obeyed, then the member states should be called upon to take some of the steps suggested in Article 41, quoted above. The call must come, of course, from the Security Council. How would the United States take a call by the Security Council to freeze the assets of Israel or Jordan in this country? Would we veto the call, obey it, or disobey? The United States does not want to be put on the spot. Britain does not want to be put on the spot. But they are on the spot; and so is the United Nations. Its authority has been flouted; if it does not vindicate that authority now, the blame for the fiasco will be Britain's and our own.

Speak up, Mr. Fairless

Discussing the impact on prices of the ten-cent welfare "package" which it recommended as a basis for settling the recent steel dispute, a Presidential fact-finding board said on September 10:

The steel companies, under present conditions and under presently foreseeable conditions (which include cost reductions because of plant improvements), appear able to afford this and still put into effect the price reductions mentioned above.

Despite this clear testimony to the industry's ability to contribute to a welfare and pension fund not merely without raising prices but even after reducing them, the U. S. Steel Corporation announced on December 15 a price increase averaging \$4 a ton. President Fairless justified the increase on the ground of "actual and approaching changes" in production costs, "including the substantial higher costs to result when our new insurance and pension programs become effective."

As U.S. Steel must have anticipated, the reaction was immediate and furious. A union spokesman was "simply appalled" by the decision. "They are getting ready," he charged, "to bilk the public again." Senator Joseph O'Mahoney, chairman of the Joint Senate-House Committee on the President's Economic Report, quickly announced that Mr. Fairless would be called to Wash-

ton to explain why a price increase was necessary at this time. (The hearing, which U.S. Steel said it welcomed, will be held early in January.) Congressman Celler, who is currently leading an investigation of monopoly, said that his committee was very much interested, too.

Even the friendly *New York Times*, while castigating the union for imposing "their cost-increasing pension demand on the industry," mildly disapproved of Big Steel's unfortunate "timing." Many persons, the *Times* explained on December 17, are bound to feel that the price increase was, "if not unjustified, at least premature." Pointing to U. S. Steel's profits for the first nine months of the year—\$133,223,409, highest in twenty years and fifty per cent ahead of 1948—the *Times* had difficulty understanding the sense of urgency which drove the corporation to act now.

Mr. Fairless will very likely reassure the *Times* when he appears before the Senate-House committee next month. No doubt, he will also explain why the estimated return from the price increase comes to \$80 million—the exact sum which the new welfare and pension plan is expected to cost—and why the change had to be made now, though the pension fund will not begin to operate until April. Did U. S. Steel feel under some compulsion to recoup its losses from the strike—at the consumers' expense? Mr. Fairless will probably discuss, too, why costs are expected to rise though the price of scrap—a significant element in costs—is down approximately forty per cent from a year ago. He will surely answer another query that is on the lips of many today, and which the fact-finding board has already suggested: when can the public expect to have the benefit of all that new and efficient plant and equipment bought with the high profits of the past decade?

If Mr. Fairless is a wise man, he will climb Capitol Hill prepared to deal also with one or two questions of special interest to Messrs. O'Mahoney and Celler. Why, for instance, does the steel industry raise prices when times are good and volume runs close to capacity? Aren't unit overhead costs low at such a time? And shouldn't Big Steel be afraid to raise prices now lest its competitors gain an advantage? Or was Big Steel certain that the other companies would follow the leader? Or is price competition negligible in the steel industry?

Speak up, Mr. Fairless. We, too, are happy that you have this chance to render an accounting to the public.

Protestants seek unity

Seven evangelical Protestant denominations met at Greenwich, Connecticut, December 14-15 and established a permanent Conference on Church Union. Hailed as the most momentous event in American church history, the Greenwich session agreed that church union was imperative if Protestants are going to have any impact on the great issues of the day. Said the Conference:

The question of Christian education and public education is an urgent one and will call for the united effort of Protestant forces . . . union is now neces-

sary if we are to command the respect and response of the present generation of youth . . . a vigorous and aggressive Roman Catholicism cannot be ignored.

Two plans of church union were singled out for future discussion. A scheme of organic union, sponsored by Dr. Charles Clayton Morrison, was favored; but a federal union structure, long fostered by Dr. Stanley Jones, will be explored. Neither plan seems to satisfy the demands of the Protestant Episcopal Church requiring acceptance of the Lambeth Conference's four-point platform.

This coolness of the Episcopal Church has led Dr. Henry Van Dusen, president of Union Theological Seminary, to remark (*This Week*, 12/4, "Protestants are uniting") that "the American denomination which is sometimes chided with talking more and doing less about Church union than any other is the Protestant Episcopal Church." To this charge an editorial in that denomination's weekly, the *Living Church* ("Talking more and doing less," 12/18), takes strong exception. The Anglican communion, of which the Protestant Episcopal Church is a part, it claims,

is not just another Protestant denomination; it is a church that extends across Catholic-Protestant lines and that has already achieved within itself a far greater measure of unity than the united Protestantism that they are seeking. For within Anglicanism . . . we have a Church in which Catholics and Protestants, liberals and conservatives, fundamentalists and modernists, all can find a home. . . . 'the roomiest Church in Christendom.'

This merger mood, which obviously the Episcopal Church shares to some extent, may on first sight seem like a good thing. A united Protestantism would lessen to a notable degree the scandal of over two hundred divided sects. On the other hand, it becomes more obvious every day that such union is facilitated because the Protestant churches are progressively abandoning the historic theological tenets which have for centuries divided them. What we fear is that union among Protestants may progress at the price of attaching less and less importance to essential Christian doctrines.

But God's providence dominates history. If the future of Protestantism is to include effective union at such a price, many devout Protestants will increasingly feel a sense of betrayal. In their search for the stability and devotion to principle ever less adequately provided them by their own denomination, their eyes may turn to the Christ-given unity of His one, true Church.

This has happened before in the history of the American churches. The "open pulpit" controversy in Philadelphia some forty years ago convinced an influential group of High Church Episcopalians that if any Protestant doctrine could be preached in any Protestant church, then none of them could be Christ's.

Our prayers might well be directed to the intention that Protestant leaders will not sacrifice inner truths for outward cohesion. We hope that their heart-searching and that of their flocks will, with God's grace, reveal to them the center of true oneness in Christ.

Where are the leaders?

The passenger, elderly and dignified in appearance, stood up in the crowded bus and made a speech. Considerably cheered by the holiday spirit, he yearned to communicate to the other Christmas shoppers his ideas about the world in general and the United States in particular. "Where are our leaders?" he exclaimed. "Where are all the mighty men who hold the destinies of our nation in the hollow of their hands? Sure, you'll find them all down in Florida, enjoying the beautiful sun. Any harm in their being there? Of course not. We do wonderfully well without them."

Perhaps in holiday time we do well "without them," and none will begrudge a bit of rest to men overburdened with cares of office. The bus orator's rhetorical question and answer, however, dramatize a very serious question that was recently asked in the United Nations. Speaking on November 26 to the Political Committee of the UN General Assembly, Charles A. Malik, the Lebanese delegate, condemned the Soviet Union as an aggressive and warlike force, but also asserted that the United States and Great Britain suffer from a dearth of leaders "adequate to the unprecedented challenge of the age."

"The non-communist world," said Dr. Malik, "would be perfectly stupid, and indeed, about to dissolve, if it does not look feverishly to its own defenses against communist aggression, whether external or internal, and if it does not seek adequately to meet the challenge of the Soviet Union."

The alternative to communism, in Dr. Malik's view, must be a "positive alternative," one that "demonstrates around the world that Western systems can remove social injustice and not merely glory in material wealth in a system where quantity supersedes quality."

This was a hard saying, and the speaker made no attempt to soften it. He pointed his demand by asking what future generations would think of our Western civilization if we now failed. He shocked the timid lovers of the status quo by insisting that we show the way to "eradicate the shame and scandal of power, of exploitation, of oppression, of greed, without resort to social revolution and class struggle and dictatorship." In the face of the materialist and secularist he required that we place the values of material welfare "in their proper subordination within the context of a mighty spiritual movement."

Few are our leaders who can grasp the world-wide bearings of such a plan. This is the price we pay for our religious anemia. Our charity stops short of full and unequivocal justice, our justice is confounded with mere legalism and ignores—in Dr. Malik's words—"man's deepest craving for friendship and understanding and truth and love."

All the more reason, then, for those who do possess such a vision to come forward and prove their spiritual strength to the world. The social problems of the day cannot be met by half-measures, but only by consecrated men. A vote of thanks to Dr. Malik for helping to rouse us out of our sloth and dreams.

Outlook for profit sharing

Leo C. Brown

IT'S A FAIRLY SAFE GUESS that the employers who attended the New York conference of the Council of Profit Sharing Industries (December 2-3) never heard of the 1949 Lenten pastoral of the Netherlands hierarchy. It's also a fairly safe guess that, had they known about it, they would have unanimously approved at least one of its paragraphs. Referring to profit sharing, the Dutch bishops wrote:

The subordinate position in which an increasing number of workers still find themselves must give way to a certain amount of co-partnership and co-responsibility. The wage system, which up to now has been the rule in the labor market, *must be supplemented by profit-sharing plans.* (Italics added. See *Catholic Mind*, Dec. 1949, p. 749.)

The members of the Council accept that doctrine wholeheartedly. It is no more than they have been preaching and practising for years.

While profit sharing has a long history in this country—not all of it above suspicion—the Council of Profit Sharing Industries is still an infant, though a lively one. Some readers may remember the account of its birth which AMERICA published a little more than two years ago. (AM., 10/11/47). Briefly, here is what happened.

Representatives of twenty firms which shared profits with employees met on July 11, 1947 in Cleveland to discuss experiences and exchange ideas. Firm after firm in widely differing industries reported that profit sharing had not only contributed in an emphatic way to business efficiency, but—and this they regarded as even more important—had made the enterprise a vital partnership of owners, workers and managers.

Enthusiasm for profit sharing mounted with each report of its success. The conviction grew that a wider use of profit sharing in American industry would go far towards eliminating the rivalry and conflict which have increasingly characterized relationships between employers and employees. Out of the enthusiasm of this meeting grew the Council of Profit Sharing Industries. It was formally established in October, 1947.

How has the Council fared during the past two years? Has it grown? Are its first members as enthusiastic today as they were in July, 1947?

From the outset, members of the Council recognized that labor exploitation, in both crude and subtle forms, can wear the garb of profit sharing. A method of compensation does not become *bona fide* profit sharing merely by wearing that label. The Council had to guard against the danger that some firms would want to use membership to give their compensation plans a social respectability which they did not merit. While anxious to grow, the Council was even more anxious to attract

Is it really profit sharing? Will it work, especially if there are no profits? These are two of the questions Rev. Leo C. Brown, S.J., asks as a result of his visit to the recent meeting of the Council of Profit Sharing Industries in New York. Father Brown is director of the Institute of Social Sciences and professor of economics at St. Louis University.

members only from firms which practice genuine profit sharing. With such caution, the organization could be expected to grow only slowly.

In point of fact, it has grown rather rapidly. By December, 1948 the twenty firms which met at Cleveland had grown to ninety firms employing a total of 68,187 employees. At the recent Conference in New York, the Council reported a membership of 153 firms employing a total of 224,130 employees. During this Conference twelve more firms applied for membership. A much larger number of companies sent observers to the meeting and indicated that they were giving serious thought to the introduction of profit sharing.

To the enthusiasm of the original members of the Council, the two past years therefore seem to have added a note of greater confidence. Longer experience and a wider acquaintance with profit sharing in diversified types of industry have strengthened and deepened their conviction that profit sharing—or employee partnership, or cooperation, if you prefer the terms—will work. A remark of W. Stuart Symington, Secretary, United States Air Force, speaking at one of the luncheon meetings, typified the spirit of the Conference. Before entering public service, Mr. Symington, as Chairman of the Board at Emerson Electric Company of St. Louis, had introduced a profit-sharing plan at that company. Referring to a statement of Senator Arthur H. Vandenberg (in introducing the Report on Profit Sharing of the Senate Subcommittee on Finance, June 19, 1939), Mr. Symington said: "There has never been a genuine profit-sharing plan which failed."

Members at the Conference showed remarkable agreement about the essentials of what constitutes a *bona fide* plan. They warned that no profit-sharing plan is applicable to all industries but that each enterprise must tailor its plan to its own needs and methods of operation. Speakers were substantially agreed that 1) profit sharing must not be made a substitute for standard wages, 2) payment of mere token bonuses is not sharing profits, 3) profit sharing is not a device for escaping unionization, and 4) profit sharing implies thorough-going employer-employee cooperation and partnership.

The principle was accepted without challenge that standard wages are a cost of business. Profits begin only after such wages have been paid. "Our wages meet the standard in our community," or "Our wages are as high or slightly higher than those of our competitors," or with a noticeable, but pardonable, elevation of the chest, "Our wages equal the highest paid in our community," were remarks repeatedly heard from the platform and in the halls during the Conference.

Speakers laid greater emphasis on the fact that a plan, to be successful, must be generous. In good years the employe-partner must have an opportunity of earning a respectable dividend. Dividends actually paid in any year by member firms may vary from zero to 100 per cent or more of basic wages. One company in the textile industry which in the past earned good profits has been experiencing business difficulties this year. After eleven months of operation it is only breaking even. Even if December operations are highly profitable, its employe-dividend will be modest this year. In general, however, member firms in recent years have been able to pay sizeable dividends. Representatives of four companies told the writer that their employe-dividends recently amounted to 15, 22, 30, and "in some cases had exceeded" 100 per cent of basic wages, respectively. In informal discussions of a much publicized plan of one large company which was abandoned, presumably because it had failed, several delegates told this writer, "Profit sharing did not fail. They were making token payments—\$65 to \$70 per year. They never tried profit sharing."

When the Council was first organized many of its members were apprehensive lest labor unions might misunderstand its objectives and create difficulties. That apprehension continues but is slowly abating. Many members are finding that local unions are cooperating and that some international unions are watching their experience with a tolerant and sympathetic eye.

At the Labor-Management session of the Conference, Mr. George Baldanzi, Executive Vice-President, Textile Workers of America (CIO)—the union which represents employes of American Velvet Company of Stonington, Connecticut, a member of the Council—stated emphatically:

We are not opposed to profit sharing. We are ready to discuss profit-sharing plans with any employer who is not trying to use profit sharing to disguise labor exploitation or as a device for circumventing unionism. Successful profit sharing in a competitive industry needs unions.

If the accepted work-load of a loom tender in the industry were six looms, what would happen to the profit-sharing plan of American Velvet Company if some competitor were permitted to stretch out the assignment to eight looms? What would happen to its profits? With respect to profit sharing our union is like the young man who wanted to get married, but couldn't even become engaged. We are willing to talk profit sharing with employers. We are looking for employers who will talk profit sharing with us. Members of the Council in talking with this writer on different occasions have suggested that the name of the organization does not adequately suggest its goal and spirit. One said:

We sometimes talk as though in adopting profit sharing we were motivated only by an enlightened self-interest. If we were more honest, some of us would say that we adopted profit sharing also because we thought it was the decent thing to do.

Make no mistake. Profit sharing is good for business. We have found that out. But it is also good for people. It is successful only when it is based upon or develops into a sound and vital partnership between employes, managers and owners. An employe

who is a partner is more than a mere employe. He has a stake in the business. He has a widened responsibility and an opportunity to exercise it. He acquires that humanly necessary sense of participation and belonging.

It would be a mistake to underestimate the degree to which such considerations have influenced many members of the Council.

What about the darker side of the picture? Profit sharing may promote industrial peace when large profits enable a firm to pay its workers generous dividends. But what happens when there are no profits?

This question troubles many employers who are thinking seriously of trying profit sharing. In speaking to the writer, a number of them indicated that they would introduce profit sharing immediately if they could satisfy themselves that it would survive business reverses.

To this question, unfortunately, most of the members of the Council could give only speculative answers. Many of the companies, even among those who have practised profit sharing for long periods of time, have had fairly continuous records of profitable operations. Their experience affords no base for prophecy. One executive, however, whose firm is experiencing difficulties at the moment, was willing to go out on a limb. He said:

We are not afraid of adversity. We think that we have established a partnership with our employes. They know our business picture. We think that adversity may draw the partners even closer together. The gentleman may be right, but skeptical employers want something more tangible to go on. The question needs careful study. In the past, many firms adopted profit-sharing plans, only to abandon them after a shorter or longer experience. The presumption is that the plans were ditched because they could not survive a period of red ink. But no one really knows. Case studies might be very revealing.

The skeptical attitude of businessmen on this point is somewhat paradoxical. Many labor economists feel that labor-management cooperation is a distress phenomenon. In their opinion, unions and managements are more easily induced to cooperate when the business is threatened with disaster. Then both sides make generous concessions to save it. Why should adversity foster other forms of cooperation but endanger the high type represented by profit sharing?

Possibly business apprehensions on this score are not well founded. A shop steward from an Ohio company, speaking at the Labor-Management session of the Conference, gave a ringing answer to the skeptics. He said:

Some of you employers seem to be afraid to adopt profit sharing because of union dissatisfaction when there are no profits. Look at it this way: when there are no profits you sit up in the office and worry about it alone. When you adopt a genuine profit sharing plan you make us partners. When you are worrying up in the office, you will have the satis-

faction of knowing that we out in the plant are worrying along with you.

This remark goes to the heart of the question. What happens when profits disappear would seem to depend upon the quality of cooperation and participation which has been developed.

The remarks of Senator Vanderberg in submitting the report referred to above seem to be as valid today as when first made:

The committee finds that profit sharing, in one form or another, has been and can be eminently successful, when properly established, in creating employer-employee relations that make for peace, equity, efficiency and contentment. We believe it to be essential to the ultimate maintenance of the capitalistic system. We have found veritable industrial islands of "peace, equity, efficiency and contentment," and likewise prosperity, dotting an otherwise relatively turbulent industrial map, all the way across the continent. This fact is too significant of profit sharing's possi-

bilities to be ignored or depreciated in our national quest for greater stability and greater democracy in industry. The profit sharing ideal, as an ideal, is invincible.

Obviously, profit sharing is no panacea for all the ills of labor-management relations. Where honestly and generously undertaken, however, it does contribute to that community of action and interest which many regard as essential to industrial peace and progress. To this extent, the experience of the Council of Profit Sharing Industries strikingly confirms the validity of certain recommendations made by Pope Pius XI in 1931. In his encyclical, *On Reconstructing the Social Order*, His Holiness advocated that "the wage contract should, when possible, be modified by a contract of partnership." One of the means specifically recommended to achieve this end was profit sharing. That is why religious groups in our society will continue to watch the progress of the Council with interest and sympathy.

A hopeful New Year

Louis J. A. Mercier

IT SEEMS increasingly hard to believe in the doctrine of Providence—God guiding the affairs of men—when there is so much evil in the world, when this half-century has seen the most wholesale horrors in history, when the West is living under the shadow of possible annihilation. And yet Bossuet must have been right: the rise and passing of empires are part of a divine plan. What we should not forget is that God willed the freedom of man. It is true, He could by His grace shape men's free conduct differently. Why He does not is a mystery of His infinite wisdom and power. His Providence must be in part the working of good out of the evil of these consequences. His order stands fast in the determined physical world unless He wills to interfere with it. In the moral world of relations between free beings, an ever-present factor is what men choose to do with their freedom. But the Providence of God cannot be defeated. As Mistral expressed it: "Even Satan must constantly bring stones to the edifice of the Lord."

This is a thought on which we need meditate in these dire days. We fought two world wars in the fond hope of destroying wrongs, and we find that we are in a worse mess than before. At least we may well think so. Russia is already throttling China. Tomorrow her armies could be on the English Channel. England and France, in the past the bulwarks of the West, are now economically and defensively impotent. Germany, which had to be destroyed, now has to be rebuilt with the help of its destroyers. Yet many fear that to rebuild Germany may but tempt her again to try her power or to join it to Russia's. The United States alone has the organization

It's a grim world we face in 1950. But, while the picture is dark, Dr. Mercier is able to pick out some gleams in the darkness which convince him that God's providence is still working in human affairs. He can promise us a hopeful, if not exactly a happy, New Year. Dr. Mercier lectures on French Literature in the graduate school of Georgetown University.

and the resources to change the situation, but not without the danger of injuring itself fatally, or of bringing about the final destruction of Europe in the effort to save it. And yet, may we not be wrong in thinking the world has backtracked on itself in the last fifty years?

Would we be willing to return to the world of the nineteenth and early twentieth centuries, to the complacent mentality of the bourgeois class, digesting the aristocracy it swallowed after the French Revolution, optimistically satisfied with its prospect of economic progress through the ill-paid labor of the many for the benefit of the few, and proudly boasting of taking up "the white man's burden" as a euphemism for colonial exploitation?

That was a comparatively static world, seemingly destined to endure. But now we can see that in the nineteenth century, the bourgeoisie, under Providence, had its chance and missed it. And may we not now discern that, again under Providence, the old orders which had their chance are today being displaced, and that what we are witnessing is the world-wide surge of the masses toward a more equitable distribution of the products of human intelligence and labor? The bourgeois professor of the nineteenth century spoke of the pre-French Revolution age as the *ancien régime*. His own plutocratic age is already another.

Its passing was prepared from the very morrow of the French Revolution, but it was definitely ended by the First World War. Fought by conflicting imperialisms, that war set free the latent economic forces working toward change. The bourgeoisies of the West were taken

unawares by the Russian Revolution because they had not used the nineteenth century to rise to their duty of developing capitalism for the common good. Within their own countries the masses continued to be denied a decent standard of living; in the world at large, two-thirds of the population are said to live still on the border of starvation. If the Russian Revolution was a jolt to the complacency of the bourgeoisie, who can say that it was not permitted, under Providence, to awaken them to a sense of their duties and derelictions?

We need to analyze the Russian menace. The greater part of its thought is tragic, but, be it carefully noted, not of Russian origin. Its dialectical materialism is out of Hegel and Feuerbach; its religious persecutions can be out of Rousseau as well—all doctrinaires long cherished by intellectuals in France, England, Germany and the United States. Nor has the Russian treatment of the Church been unparalleled in English, French and even in colonial American annals. Russian communist leaders are really only retarded nineteenth century western ideologists. They should not make us forget the Russian people and genuine Russian thought, so naturally religious and even mystical. Russians of the Czarist regime have been heard to say that they accepted their fate as a punishment for their callousness. We might well join them and recognize that Russian communism might be considered the flail of the Lord for all of us.

Nor should we ask for a new Holy Alliance to freeze us again into complacency. Far better our turmoil and anguish. The consoling thought should be that at last we are fully awake, that the whole world is alerted. Of course it is nerve-racking. Only a few years ago we had peace—the peace of colonial exploitation, of abject poverty and arrogant wealth at home. Today, all colonies are demanding independence and several already enjoying it, feeling that at last their future is theirs. The masses everywhere are stirred to a consciousness of their rights. Let us grant that the old order was a necessary stage of development, that even colonialism did not mean only exploitation. But let us rejoice that cooperation between capital and labor and between all peoples on equal terms have become the ideals of the day, that it is at last understood that natural resources should be the property of all, that wealth may be accumulated only for the common good, that culture is not to be the monopoly of social parasites. No wonder we have headaches in this brave new world in which century-old bonds are being cast off on all sides.

We cannot hope that the newly emancipated will work out all their problems in a day, or that the newly empowered masses will not have to learn to put down their own lust for dominance. Care, too, must be taken that the welfare state does not overplay its role or become a burden. Yet the over-all picture should be comforting. The very excesses of Russian communism have their lesson for us. If its leaders had been more intelligent, less aggressively imperialistic, less persecuting and enslaving, we should not have seen so quickly that they cannot give us the pattern of the future. The martyrs they have made showed the world what it means to save one's

integrity and one's soul. The Soviets' flouting of the dignity of man served but to display that dignity in its fullness.

So today we cannot laugh off such words as "fair deal," or even the project of raising the peoples throughout the world to decent standards of living, while respecting their autonomy. That such an arduous program should have been set up for the new age is a tremendous advance over the selfishness of the past. Now that it is finally taken for granted that produced wealth should be justly distributed, it should not be impossible to settle, in conferences between capital and labor, with government representing the interests of the public, the details of the distribution. The project of a world-wide raising

of living standards is not easy to carry out. We have yet to realize what it means to help peoples to make the best of their natural resources and to arrange for exchanges of their products with our own. It is not yet popularly understood that commerce

must finally be an exchange of goods, and that we cannot sell, without loans, unless we are willing to buy.

But the progress already made should, under Providence, keep us from pessimism. We already have experience with organizations covering the world. The old League of Nations, the United Nations and its agencies, at least mean a new, definite, dynamic orientation toward brotherly cooperation instead of ruthless struggle for the survival of the fittest. What if we cannot reach our new goal in a day? It took centuries for France and England to rise out of feudalism, and for England to abolish its penal laws against religious dissenters, its cruelty toward debtors, and to change its idea of empire to that of a cooperative commonwealth. Let us remember, too, that two centuries ago torture was still in penal codes, that less than a century ago the economy of half of our own country was still based on slavery, and that even today we have not yet worked out the problem of equal opportunities for every man, irrespective of his race or creed or color.

What we evidently need most is calm and patience, and a trust in Providence. The awful importance of the hour is that, while we may see just ahead the vista of a better world, we may nervously blunder into decisions which would mean the end of all possible hopes in the sudden annihilation of the white race. If we are not willing to recognize that Hiroshima was a crime, we should at least be fully resolved that the atomic bomb should be outlawed, and be ever ready to din into the ears of the whole world that we must tirelessly work for peace through justice, and for justice through peace. Our chief export should be our traditional American code of theistic

righteousness, with every encouragement to the churches—unfortunately divided—to preach their creed of Christian charity, of the love of God and neighbor.

There are many shadows on our over-all picture, but they cannot hide its record of the general progress away from the self-centered hedonism of the aristocratic age, and from the complacent plutocratic and imperialistic mentality of the nineteenth century. Nor should we forget that theistic philosophy has recovered in the last hundred years throughout the West a luster dimmed since the thirteenth century, or fail to realize that the Catholic Church has seldom been sounder in personnel or more secure in its doctrine than it is today. But especially is it clear that more and more people are finding their way at least to the soul of the Church, through the baptism of desire implied in their new ideal of theistic social justice and Christian charity. All's not well with the world, and no doubt never will be. Nevertheless, and in spite of the survival of tyrannies and of the philosophies that breed them, there is much added evidence that the edifice of the Lord continues to be progressively erected.

Catholics and science doctorates

W. M. Cashin

SOME TIME AGO there appeared a report on baccalaureate origins of science doctorates (*The Baccalaureate Origins of the Science Doctorates Awarded in the United States, 1936-1945*, compiled by the Office of Scientific Personnel, National Research Council, Washington, D. C., June, 1948) from which we can gain some information as to the contributions of Catholic colleges to the training of modern scientists. Catholic educators may find the study a help in planning for the future.

What did the report show? Some interesting statistics. In general it showed that in the decade 1936-1945 just 3.3 per cent of the college graduates who went on to obtain science doctorates came from Catholic colleges. This must be considered in company with the fact that in a given year (1946-47) the Catholic men's colleges alone had 7.5 per cent of the total U. S. college enrollment. Moreover, another study (*Directory, Colleges and Universities Offering Graduate Courses Leading to Master's and Doctor's Degrees, 1940-1945*, Office of Education, Federal Security Agency, Washington, D. C.) shows that in the period 1940-1945 4 per cent of all doctorates granted were from Catholic colleges.

The conclusion reached is that the Catholic colleges are not providing their share of scholars in science. The first excuse which comes to mind is that Catholic colleges are not so large and so well staffed in this field, and that there is not enough money for undergraduate science training. The report on baccalaureate origins

shows, however, that, in general, smaller colleges are above average in furnishing graduate students. A breakdown of the 3.3 per cent into specific subjects shows that the Catholic colleges are highest in some of those branches often considered expensive: Botany, 4.7 per cent; Biochemistry, 4.6 per cent; Chemistry, 4.2 per cent.

What else does a breakdown into the major fields (twenty-eight in all) show? Curiously enough it shows that five out of a hundred metallurgists came from Catholic colleges, and 46 out of 937 psychologists, as well as 40 per cent of the seismologists (two out of five). Where were the Catholic colleges significantly weakest? (I feel that in the whole field they've been significantly weak.) Following are some discouragingly low values, of which Catholic educators may not be proud: Agriculture, none out of 490; Bacteriology, 3 out of 488; Genetics, none out of 173 (and with the monk, Mendel, the founder of modern genetics); Medicine and Surgery, and Public Health, both zero.

Cause and solution? Money? Well, let us concede a couple of percentage points to lack of dollars; but for the rest we must look elsewhere. That elsewhere may lie in the Catholic pedagogical attitude—the carry-over of the dogmatic exposition (practised so much in the philosophy and religion classes) to other courses where a healthy spirit of doubt coupled with curiosity may more profitably be cultivated. Such curiosity and doubt incite science research. The statistics of the report certainly indicate some lack in the scientific training offered by Catholic colleges. The reason, whether it is that suggested above or not, should be searched out and the failing remedied.

(*Mr. Cashin is a research associate in chemistry at Cornell University's Baker Laboratory, in Ithaca, N. Y.*)

Besides the forthcoming articles on alcoholism, to which reference is made elsewhere in this issue (see p. 379) we have on hand quite a few pieces which you are sure to find very interesting. FR. MASSE's "The whirling pension scene" plunges into what is perhaps the most talked about issue in industrial relations. FR. HARTNETT is writing a series of articles on Federal aid to education to help you to see through the smoke of the battle about to break out anew on Capitol Hill. These articles will be ready in pamphlet form by January 20, according to present plans. We have published very little about problems in the field of power-utilities. Virginia is now the scene of a struggle between the State's privately-owned power companies and rural electric cooperatives. LAWRENCE T. KING's "Virginia's rural power fight" tells the story. On the lighter side, you'll like JOHN CLEARY's "A sincere attempt to interpret the uninformed good Catholic." And that isn't all. . . .

The Second Creation

IT WAS IN THE DARK and the cold of a winter's night that the world was created for a second time. The deep December night, nadir of the year, echoed that primal season when the first tremendous unclocked minutes passed over a world of aphotic abysses, over a murk of matter without order or shape or sound. That was total night, darkness unbroken and unmitigated, a vast imageless sleep out of which the "obstetric Hand of God" had not yet brought forth any thing.

In due time a word was spoken and the light, first and fairest of the creatures, came forth trembling and immaculate, a golden mist, a toneless music raining everywhere upon the massive blackness, an immense bright bird curving its wing over the great nest of the dark. Presently the Creator spoke again and this first light broke amoeba-fashion into sun and moon and myriad stars.

Then in that vast scheme of spaces the little globe of the earth took shape, came under the sway of the sun and, warmed in its fertile ray, began to blossom with vines and sea-creatures and ferns and shells and two-footed birds on branches and four-footed beasts in fields.

The gold eye of the sun saw the hatching out of everything, saw the first lion and the first leaf, looked down on the tawny king a first time rise up on a rock all gilded with the morning light and survey majestically his majestic domain. It saw the first leaf with perfect vegetable knowledge unfurl its banner from the bud, the first gigantic ferns unroll their wide green wheels. The sun was of all life the burning center and toward it turned the entire world as if it were one great sun-flower.

Under the sun's eye Adam, breathed out of the mouth of God, wakened into the world, formed in a different nobility than that of the kingly lion, and he stood looking out, but with a different eye than the lion's, on the great garden all flawless and holy from the touch of God. Soon Eve appeared in the light, fairer than any Venus glorified by Greek, tinted with a gold borrowed from no sea-reflected sun but coming straight from the golden soul shining through translucent flesh.

From these two glorious creatures, had they not taken and tasted the mysterious fair fruit, would have sprung the cities of the world-Paradise. But they did take; by the soft dialect of the worm they were dislodged and they and the whole world with them plunged into instantaneous darkness.

This was a different dark, a blackness that seeped into brain and body, filling the cave of the heart, obscuring the world of the will. The second darkness, however, like the first, was followed by a great light. Out of the dark heart of the year, when the ebbing world sinks low in its annual sleep, there shone forth a more potent Sun able to penetrate that obsidian wall of will and brighten the blind night and bring to its burgeoning a whole new creation.

"Let there be light," God had said at the time of the

LITERATURE AND ARTS

first creation, and immediately the light began. There was no ear then to listen to His command for there was no thing made. But this second time there did exist a created ear, small, virginal, and immaculate, attuned to one Voice, like a spiral of shell which listens only to the music of the infinite seas.

For there had appeared in the ambiguous night like a presage of morning a slender ray from which the Day-Star was to dawn. A single, golden lily had sprung up in the rank and desolate field. The fairest daughter of that first, fallen Aphrodite had appeared among men, come into the world softly as sun through a chink in the wall, risen faintly on the dark horizon as if on a lifted scallop shell of light.

She, like Eve, listened to an angel. But this angel was named with his true name; this was God's angel speaking God's word into the ear of God's creature. She, the Virgin, listened with bent head, hearing how darkness would be routed, the casuist worm crushed, the world roused from its sleep and lifted up. Softly she answered, "Let it be done . . ." It was then began the Light of the world which made new every thing.

When the moment came for the Sun to appear in the world the brightness of Heaven shone for a moment upon the earth. In the midst of the thousand glittering wreaths which decked the sky there flashed forth a single great white trumpet of a star proclaiming the news of this Light which was even now beginning the transfiguration of the world. Then in that vibrant winter night the gates on high broke open like a dam unable to contain the flood which presses it, and white clouds of angels streamed forth singing their great joy into men's ears.

The stolid night of the shepherds was pierced forever by that brief dazzle of eternal lightning. They stood, for those astounding moments, as if lifted up and enclosed in a great lagoon of light with the sheep curved at their feet like a silver reef and in their souls the angelsong collecting like clearest crystal.

Then, suddenly, they were in the lagoon no longer. Darkness returned; the rocks were rocks again and the sheep were merely sheep. But the imperishable music remained in the deeps of their souls.

He, the Child, had come, the Royal Word had leaped down from heaven to earth and all things were given a new birth and a baptism with fire.

The transfiguration of the old creation had now begun. In the world was an altogether new seed able to restore

life to dead things or even to raise up children from stones. No matter that in the man-clocked minutes of time the vine had been ravaged and the lion shorn and the lamb-flock shrunk. Whereas in the cold shadow of the fallen world a leaf often detaches itself and drifts down and away into space, a lamb wanders and is lost among the wide valleys, in this puissant Light the fallen leaf can live again on the vine, the lamb be recalled to the flock from briers and sudden cliffs. Jonah, asleep in an alien land under a strange vine, had felt a prophetic joy in its compact green perfection, unaware perhaps that his plant was a fair pre-figure of the one, true, living Vine whose magnetic Root would draw to itself and enstructure the scattered, single cells.

Another sign was given concerning the primeval promise of the restoration of all things. The young fierce lion, figure of the created world, rampant and raging in its strength against the strength of the spirit, was torn by Samson and destroyed, and presently in its dead jaws appeared the living bees and the comb of honey. It was then Samson enacted the drama of the riddle, asking its meaning of the strong young men, contemptuous in their pride as Penelope's suitors. "Out of the eater came forth meat, and out of the strong came forth sweetness." Such were the words, prophetic of another riddle to come: Out of the ravaged vine came forth a drink purple as the grape, yet not wine, a good white as the wax, yet not bread, and gave the lion his life again.

The new life was not as a vine flowering on the lattice of a skeleton in and out the bones of some dead sea-beast stranded on the shore and covering it over with a green mask, it was rather as a seed planted in the center of the embodied soul, growing outward from within, unfolding its fronds by way of the soul throughout the soul's body, transforming it even to the bone's marrow and the eye's orb. As sometimes a black and broken tree unexpectedly puts forth a tender leaf or one white blossom showing the hidden life that rises in it, so a man may disclose sometime an eye or hand or foot turned gold, manifesting thus the new, the Christ-life that begins to color his being even as blood colors the body.

All men go thus mixed and mottled, gold and shadow, in this world save the saints who go all gold all ways. They, burned with the fire of their new baptism, walk their way radiant, themselves even on earth illuminations of creative Love, images in which the clear, pure lines intended by God have emerged in all their color and verve. The Incarnate needed not to touch foot everywhere to renew the world with His Light, for this second Light like the first one divided and multiplied and spread abroad over the whole earth. Men and angels were the messengers, men carrying the caught Light in eyes, hearts, brains, breasts, and angels conveying it in bright, silent communications, giving, scattering it everywhere, as the wind scatters the showers of seeds, sowing it in shining sparks and glees and flakes that fall and seed themselves in souls.

"Let us go," said the shepherds, after they had listened to the incomparable speech of angels, "and find this word." And they went their quiet way down the hills,

across the valleys, into the town whose indifferent eye was closed against the Light come into it, all dark now with night's familiar darkness except for the singular, inexplicable star which they followed, memorandum to them of that moment when the fractured sky flashed on their amazed sight like a vast flaming crystal.

They came to the cave, themselves dark and plain in their coarse clothes, dark of face, rough of hands, looking before them with mild, clear eye. Their appearance had not been in any way transformed by the tremendous splendor—it was their vision was transformed—and what they now looked on passed through a purified retina and cast on the screen of sight a transformed image. The recent illuminative moment, kept indestructible in their souls, translated into terms of vision the common shapes of their experience. So it was that they did not heed the rude bed in the cattle's bower, but regarded the Child, lily-fair against the common straw.

The Infant lay wrapped round in simple bands of white like any new-born child, yet by that new and diamond optic-thread, the shepherds looking on Him saw the whole world changed. They saw winter wane and ultimate morning come to the world. They saw, risen on the weak sheep and the pale grass, the Sun that was to make leap up once more in all their strength the mighty lion and the ascending leaf.

They looked and they adored, without words, the Word, and the cave was filled with a harmony of mingled silences. Merged in the foliage of shadow stood the shepherds, mute as the mute sheep; silent as stars were the Virgin and her Child.

DOROTHY DONNELLY

Penthouse Christmas

Let's take them from their wrappings

And dust them daintily:

The wooden stable and the ass,

The ox, the scenic tree;

The star that sheds its cardboard rays

Upon the plastic sheep,

The tiny crib where sweet and stiff

The Infant lies asleep;

The kneeling Mary, and the form

Of Joseph, grave and still;

The shepherds trudging one by one

Across the pebbly hill;

All make-believe . . . Except the straw,

Which we perhaps could borrow

From someone's bottle of champagne

To be unsealed tomorrow . . .

The light effects? A bulb or two

Will surely do the trick.

(*O Word of God, O Wisdom, come:*

Our hearts are bare and sick!)

ANNA LEHON

Red whitewash

CHINA SHAKES THE WORLD

By Jack Belden. *Harpers*. 524p. \$5

THE CHINESE CONQUER CHINA

By Anna Louise Strong. *Doubleday*. 275p. \$3

It is quite a feat to be able to sustain one's anger throughout 500 pages of print. If that is what Mr. Belden has set out to do in *China Shakes the World*, he has succeeded remarkably well. Emotion sustained at such length, however, tends to become monotonous, particularly when there is every reason to suspect that its purpose is to establish a preconceived thesis. Mr. Belden thinks that nothing good could possibly be said of Chiang Kai-shek or the Nationalist Government of China. Unfortunately, history rarely lends itself to such black and white interpretation as Mr. Belden's book gives the reader.

Mr. Belden should be well qualified to write a book about China. He has been there off and on since 1933. For this reason one would expect a more reasonably balanced interpretation of events. Like so many of the "experts" on China, the author has become so absorbed in his pet peeve, the Kuomintang, that he has created an insurmountable mental hurdle for himself. Occupied as he is with the evils of the Nationalist Government, he has overlooked the true nature of Chinese communism and has become its apologist.

According to Mr. Belden, the present Chinese revolution is a nationalist movement inspired by popular resentment against an unjust social system. Mao Tse-tung and his followers are merely riding the crest of the tidal wave that has swamped the country. They have taken the best possible advantage of a social upheaval. If this be the explanation of events in China, the disquieting factor, which Mr. Belden overlooks, is the fact that the Reds have been able to turn the revolution to their own uses. It is one thing to be profoundly impressed with needed reform and another to ignore that the reform is admittedly a milestone on the road to the complete communization of China. Mr. Belden could have known that from the writings of Mao himself.

The Chinese Conquer China focuses a spotlight on the personal tragedy of the author, Miss Anna Louise Strong. Though a longtime friend of Soviet Russia and Communist China, Miss Strong is no longer welcome in either country. She has been forced to sit out the climax of the Chinese civil war in Connecticut when she would have preferred to be in at the kill. After her expulsion from the Soviet Union as a "spy," the Chinese Communists were

quick to disown her publicly. Miss Strong confesses that she is still mystified at the sudden disavowal. The fundamental thesis of her book, however, gives some clue to the mystery.

Miss Strong spends some 275 pages proving that Chinese communism is totally independent of Moscow. "This book has been so much wasted paper unless it is shown that the Chinese intend to be masters in their own land." The thesis, coming from Miss Strong, is interesting. It suggests that she was forcibly escorted to the borders of Russia because she presumed to preach the independent aspects of Chinese communism. The attitude of the Chinese Communists towards her further suggests that it is no more fashionable to stress "Maoism" in China than it is in the Soviet Union.

As information gatherers both Mr. Belden and Miss Strong have been indefatigable. Both have spent two years in the "liberated areas" of China at approximately the same time. There are few reporters who have had the contacts with the Chinese peasant that Mr. Belden and Miss Strong have had. In their reporting they have succeeded in capturing the surge of the Chinese revolution. In the political conclusions they draw they give evidence of having listened too much and too often to communist propaganda.



Miss Strong in particular is incredibly naive in her political inferences. She insists, for example, that the Russians did everything they could to install Chiang Kai-shek in Manchuria. She builds up her thesis on such hearsay as this. "Whatever arms or supplies they [the Russians] took from the Japanese, they took into Russia or destroyed on the spot." With Yalta fresh in Chinese memory she can still remark that the Russians have an excellent reputation in China because "ever since they gave back their 'concessions' in China more than thirty years ago they have treated China consistently as an equal, sovereign nation."

Mr. Belden is very probably an objective journalist who has been swept off his feet by what he has seen and the propaganda he has heard. Knowing Miss Strong's background one could hardly expect the other side of the picture from her. If you have read *China Shakes the World*, don't bother

BOOKS

to read *The Chinese Conquer China*. Both books are cut out of the same cloth and the reader has as much assurance of finding the whole truth about China in one as in the other.

VINCENT S. KEARNEY

Vitiating intolerance

THE EDUCATION OF FREE MEN

By Horace Kallen. *Farrar, Straus*. 326p. \$5

This book makes not an unworthy companion-piece to Blanshard's *American Freedom and Catholic Power*. It is not exclusively devoted to the Catholic Church, but that makes the author's preoccupation with the "Papal Sacerdotal State" the more significant. That Mr. Kallen has previously published such works as *Judaism at Bay* and *Zionism and World Politics* compounds the offensiveness of this production, where he shows himself, in the words of an adroit phrasemaker, anti-semitic against Catholics.

The present century has seen four totalitarian powers, says Kallen: the Italian Corporative State, the German Racial State, the Russian Communist State, and the Papal Sacerdotal State. The latter two are now locked in battle, but "this is not because of their teachings. These are by no means incompatible. It is because both assert the exclusive right to the total devotion, submission and obedience of mankind, and employ, so far as each is able, identical means to gain their similar but irreconcilable ends" (p. 185). For Kallen, the Society of Jesus is the parallel of the Communist Party and St. Ignatius Loyola the counterpart of Lenin (pp. 201-202). Kallen cannot refer simply to Catholic schools; to him they are "enclaves" of the Roman hierarchy. And when he would speak of their enrollment he says, "They count today some 79 per cent of the nation's 12,727 private schools; and indoctrinate, if they do not educate, 92 per cent of their 2,611,000 students" (p. 74).

Like Blanshard, he detects something sinister in the fact that some nuns take masculine names. Of teaching sisters he says: "Their inexpensive services enable the parochial schools to offer the lowest-cost schooling which the nation knows, with corresponding values in the comparative result" (p. 47). Kallen is opposed to the unmarried teacher, the Schoolmarm, since he

claims modern psychology recommends that not celibacy but marriage or its equivalent (italics added) should be a condition, if not of entering, then of remaining in the teaching profession; and he feels that the Schoolmarm is a type that has been foisted upon us in unconscious imitation of celibate nuns.

One wonders if this is the sort of unbiased and non-indoctrinational teaching Mr. Kallen's students have been subjected to at Harvard, Princeton, Wisconsin, and the New School for Social Research.

The subtitle of the book, "An Essay Towards a Philosophy of Education for Americans," leads one to expect some new thinking, but the book is critical rather than constructive, and its criticism is far less original than that, for example, of Moberly's recent *The Crisis in the University*. Educationally, Kallen rests heavily on Dewey and Veblen. In fact he expands some of Dewey's weakest pages, as for example in his effort to show that all liberal education must be work-centered and all schooling "functional," so that the inclusion of literature is justified only in so far as it aids in the writing of business or personal letters.

Whatever the book might have to offer as a restatement of the liberal theory of society and the progressive theory of education is vitiated by the author's intemperance and intolerance. One could wish that he would do two things: visit a parochial school and read Father John Courtney Murray's recent articles on the Catholic teaching on church and state.

CHARLES F. DONOVAN

Classic theme restated

THE RIVER LINE

By Charles Morgan. Macmillan. 195p. \$2.75

Charles Morgan's preoccupation as a novelist has consistently been with the type of story in which action impinges on character, producing an inner tension, often a dilemma, moving toward a tragic or pathetic resolution. The relation of ends and means, the gap between the ideal and the actual, the confrontation of good and evil understood in its classical and Christian context as primarily an inward struggle—these have been the stuff of his fiction. Because this note of sensitivity to moral issues has so largely been replaced in modern, and especially American fiction by preoccupation with social issues, Morgan's work has not been recognized so widely as it deserves to be.

These generalizations, prompted by a reading of Morgan's most recent novel, *The River Line*, need to be kept

in mind when one compares this book with some of the other novels that have come out of the war. What distinguishes this novel is its concentration on a tragic moral problem. It is a dramatic representation of the necessity, under the stress of war, of precipitate action.

In this case the action is the killing of Heron, in one sense the hero of the novel, by allies who wrongly suspect him of being a German agent. The story is told by Sturgess, an American intellectual who returns to England in the summer of 1947 to visit an English friend Julian who, with his French wife, Marie, shared with Sturgess the anguished days on the River Line which culminated in Heron's death.

To relate the novel to the ancient tragic theme which Morgan obviously had in mind (though he mentions *The Eumenides* only once in passing), Sturgess is the Orestes who must kill (though Julian does the deed, the responsibility for the decision rests with Sturgess) not a kinsman, to be sure, but a man who has become something of a hero to him, and is then pursued by the Furies of his restless conscience. In smaller compass and with less elevated tone, of course, the novel follows the theme of Aeschylus' *Oresteia*. How can the Furies be placated, how can they become Eumenides, Kind Ones, instead of torturing demons? And the answer, dramatized by the forgiveness and understanding of Valerie, the half-sister of Heron, when she realizes that her brother's death came about through the action of Julian and Marie, whose guest she is, and of Sturgess who woos her as a wife, is the answer of Aeschylus—"that a man bear responsibility for the wrong that came through him and be purified of it."

Sturgess discovers that both Julian and Marie have long known, while hiding the knowledge from each other, that Heron was an English soldier. And in this clarification Sturgess is purified. "Solution of tragedy had come, as solution and absolution must always come, from within tragedy itself."

The novel has a great theme, yet it is not greatly realized. Why not? Partly because it is after the event, an evocation of things past. The purgation and clarification are intended to be Sturgess', but it is somewhat as if Conrad had tried to make Marlow the hero of *Lord Jim*. Heron could be Morgan's Lord Jim yet he is not, in death, finding the resolution of life's struggle that Lord Jim found. Sturgess, rather, is trying to achieve such peace by unburdening himself to the person who has suffered most poignantly from his action. Furthermore, the dominant mood is nostalgic and pathetic rather

than genuinely ethical in the classical sense. Suffused through it is the developing love affair between Sturgess and Valerie. But for all this, *The River Line* is a finely-wrought book, the work of a novelist who continues to be concerned with the moral and spiritual problems that vex modern man.

ALVAN S. RYAN

I HEAR YOU CALLING ME

By Lily McCormick. Bruce. 201p. \$2.75

Mrs. McCormick's life of her husband will, no doubt, be the most intimate of the stories concerning the golden-mouthed John, who never completed his own memoirs. Moreover, one of Moore's melodies might describe their romance—"there's nothing half so sweet in life as love's young dream."

Lily Foley that was (to use an Irishism) begins her story of "my John" on the morning they first met in Dublin, around 1903. He had just carried off a gold medal in the Feis Ceoil, annual musical festival. A year later they were both singing at the St. Louis World's Fair and little thinking, says the author, that some day they would call the United States home.

In 1905 McCormick went to Milan to study under Maestro Vincenzo Sabatini, father of the future novelist. When his teacher heard McCormick's trial piece—an aria from *Mignon*—he turned to his wife saying, "I can do little except teach this boy how to use his voice properly. God has done all the rest." Throughout the biography, Mrs. McCormick stresses the singer's humble recognition of his priceless voice as indeed a gift of divine benevolence.

After their marriage in 1906 came the fairy-tale rise to fame and fortune; though hard work and not luck went into the making of the greatest Irish tenor of all time. (Mrs. McCormick vouches for the veracity of old Mrs. Curley's *bon mot* about many archbishops of Baltimore but only one John McCormick.) The most generous of men, McCormick dispensed gifts—either of financial assistance or of calls to sing for charity—with princely prodigality.

Lily McCormick followed her John from Covent Garden to the Metropolitan, from Sydney to Tokyo. Lively gossip of musicians, singers, music lovers, statesmen and socialites keeps pace with the tale of his triumphs. Yet, in the opinion of this reviewer, the book should contain more critical evaluation of McCormick's artistic progress. He himself declared that he would never be ashamed of the fact that he had made his first success as a ballad singer. "Little by little," he told an interviewer, "the masses who

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came to hear them learned to love the higher things of music. . . . I have realized with genuine emotion the ever-increasing response . . . to songs of the classic repertory." That he sang "all with equal sincerity" testifies to the integrity of the great artist.

There are some excellent photographs of the singer, taken during the various stages of his famous career; and Philip F. Roden has appended a *McCormick Discography*, a meticulous listing of John McCormick records.

All told, *I Hear You Calling Me* will be welcomed with enthusiasm by those listeners whom McCormick led from ballad to Bach.

ALICE K. McLARNEY

THE VATICAN

By Ann Carnahan, with photographs by David Seymour. Farrar, Strauss. 192p. \$4

Here is an excellent gift for the Holy Year, and especially to be given to those who contemplate going to Rome in 1950. By a happy collaboration, Mrs. Carnahan tells a sprightly running story of daily life in Vatican City, and David Seymour has set his camera at original and unsuspected angles to picture this life. There are 150 photographs, many of them full-page, and none of them merely banal shots. It is the modern school of photography at its best. One feature of unusual interest is a map of Vatican City ("no larger than an 18-hole golf course"), followed by four panoramic views of the Pope's domain, taken from the top of St. Peter's at the four points of the compass. Many shots are dramatic—action caught on the fly—and many others of deep human interest.

The subtitle of the book well describes its purpose: "Behind the Scenes in the Holy City." The collaborators were obviously given many privileges of penetrating parts of the Vatican which very few outsiders are ever allowed to see. Mrs. Carnahan is an expert feature writer, and she has made the most of her opportunities. She gives us just enough history to make her subject intelligible, and for the rest she concentrates on persons and personalities. We learn how the State of Vatican City is run, and who runs it. We learn of the museum, the library, the mosaic factory, the Pope's daily newspaper, his radio station, his post office, railroad station, pharmacy, grocery store, wine shop, medical clinic, gardens, his four-fold army-police, fire department, power plant, and many other things of fascinating interest, and of course always the names (and the pictures) of the people who are responsible for keeping going the manifold activities of this miniature city-state.

Certain minor blemishes may be noted for the future printings which will surely follow. St. Damasus (*San Damaso*) is consistently spelled St. Damascus. The *Portone di Bronzo* (not *Porto Bronzo*, which does not make sense) was certainly open before the Conciliation in 1929, for this reviewer went through it many times in 1919-21. Constantine lived 1650 years ago, not 650. But these are minor matters. Mrs. Carnahan knows a surprising number of things about the Vatican which one would not suspect in one of her station. If she occasionally stops short of the complete story, that merely means that her sources were more than usually discreet.

The book bears the Imprimatur of Cardinal Spellman. An Index of the pictures would have been useful for reference-library purposes. We are told on the blurb that a film based on this book is now being made. The binding, under the dust cover, is gorgeous.

WILFRID PARSONS, S.J.

THE WORD

At that time . . . His Name was called Jesus, which was called by the angel before He was conceived in the womb.

"Daddy," asked Betty, "who picked my name—you, or Mommie?"

I smiled, and rolled out her full name: Elizabeth Ann Seton Breig. "Sounds as if a lot of people helped," I said.

She was not to be diverted. "But who *did* pick it, Daddy?"

I countered with a question of my own: "Who's your namesake?"

"You know, Daddy—Mother Seton."

"And who was Mother Seton?"

"She started the Sisters of Charity."

"What's that got to do with you?"

Betty grinned. "My aunt's a Sister of Charity."

"Why?"

She gestured. "Well, she just is, that's all."

I shook my head. "There's a reason for Sisters being Sisters—a special reason."

Betty nodded. "They want to serve God, all the time."

"How?"

"By helping people."

"Why?"

She looked at me thoughtfully for a moment. Then: "Because Jesus told them to do that."

"Just told them?"

"No . . . He showed them, too. He did it Himself."

LABOR RELATIONS in the NEW YORK RAPID TRANSIT SYSTEM

James J. McGinley, S.J.

This case study of a public utility tells a full employer-employee story of forty years of a city's experience with subways and elevateds. The author treats New York's rapid transit both as a unique industry and as a daily occupation.

Father McGinley gives a detailed analysis of an industry and its workers, carried through a complete cycle of growth, bankruptcy, government ownership, together with the parallel procession of worker repressions, company unions, free elections, collective bargaining and the closed shop.

It will prove invaluable to students of public utilities, civil service, labor-management relations, and public administration.

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CITY ZONE STATE

"Is that why Mother Seton started
the Sisters of Charity?"

She nodded.

"And is that why you're named for
her—because she did that?"

She nodded again.

"Then who *really* gave your your
name, Betty?"

She regarded me thoughtfully, creasing
her forehead. "Mother Seton?" she
suggested doubtfully.

I shook my head, and waited.

She studied the problem, and presently
said slowly, "Daddy, do you mean
God named me?"

"I do," I told her.

Her brown eyes looked out into space.
"You mean—He named me just like
He named Jesus? . . . Like He named
Himself Jesus?"

"Not so directly. But yes—He did."

He inspired Mother Seton to follow
Him, and inspired thousands of other
girls to do likewise. If Mother Seton
hadn't started the Sisters of Charity,
and if your aunt hadn't joined them,
you'd have been named something else.
And if Jesus hadn't come on earth—
do you see?"

She nodded. "Daddy, what does the
name Jesus mean?"

"Saviour. He was named after the
work He was sent to do."

There was a silence. Then: "Daddy,
we are all sent to do something for
God, aren't we?"

"We are. We are sent to play some
part in the work which gave Jesus His
Name."

The thoughtful look came into her
eyes again, and she was still thinking
when I left the room.

JOSEPH A. BREIG

THEATRE

staged the dances and musical ensembles
and Miles White designed the costumes. The directing hand of John C. Wilson has synchronized their several contributions into exhilarating entertainment.

The title character is an acquisitive female, a junior Diamond Lil, with a lust for precious stones and a smart way of chiseling them out of men with muscular bank balances, lame brains and questionable taste in women. She first appears mincing along the French Line pier, barely in time to catch the *Île de France* for a trip to Paris financed by her boy friend. Before the finale she has raised herself from love nest to bridal suite, and her adventures along the way from living in sin to lawful wedlock make an amusing, and often hilarious, story.

There are no stars or featured performers in the production at the Ziegfeld, but several members of the cast rate at least black print in the playbill, which they are unjustly denied. Carol Channing, for instance, is a delectable hoyden as the preferred blonde, while Yvonne Adair, her technical chaperone, is appealing as a girl with a leaning toward sentiment. Jack McCauley is a persuasive sugar daddy, in the argot of the 'twenties, and Rex Evans is convincing as an Englishman with more money than brains. Alice Pearce is at her best as a Philadelphia dowager doing her best to escape the Eighteenth Amendment.

The songs are richer in sentiment or humor than they are in melody. The best numbers are "A Little Girl from Little Rock," "Bye-bye Baby," "Homesick Blues" and "Diamonds Are a Girl's Best Friend." Like the rest of the show, they make good clean fun—though the implications and undertones are unfortunate.

THEOPHILUS LEWIS

FILMS

ADAM'S RIB is a farce revolving around the personal and professional sparring of a married couple (Katherine Hepburn and Spencer Tracy), both lawyers, who find themselves in the inflammatory position of representing opposite sides at a criminal trial. That the picture is consistently and genuinely amusing is hardly due to this basic situation which, with slight variations, has been used regularly (often far from successfully) to exploit the battle of the sexes ever since the first glimmerings of emancipation for women. The bare bones of the plot have happily been clothed with a rare degree of wit, imagination and intelligence. Trying to explain why a farce is funny is a thankless task which I will not attempt. Just as important in this case is a negative value: the film does not—as do so many in its category—make you laugh at the wrong things. It succeeds in handling the crime of assault with a deadly weapon and the morally and mentally deficient triangle (Judy Holliday, Tom Ewell and Jean Hagen) which motivates it without being callous or irresponsible. It satirizes the kind of trial which provides a field day for tabloid sensationalism without making a mockery of justice. And it gives its two leading characters an admirable capacity for marital cooperation which takes precedence over their explosive differences of opinion. The performances are beautifully deft. George Cukor's resourceful direction makes the most of the sophisticated, adult humor. (MGM)

THE RECKLESS MOMENT. If the accidental death which looks like murder were ruled out of bounds for movie plots the output of melodramas would suffer a drastic if welcome curtailment. Here the victim is a noisome but rather charming cad who is impaled on an anchor when given a shove by his finally disillusioned young sweetheart (Geraldine Brooks). Various resulting problems—including disposal of the body, fending off a police investigation and coping with blackmailers—are tackled by the girl's mother (Joan Bennett). It is highly unlikely that this intrepid matron would have succeeded in keeping the family escutcheon unblemished except for the highly coincidental fact that the assistant blackmailer (James Mason) developed an intense admiration for her, along with a mania for self-abnegation and a conveniently selective set of moral scruples. His conscience would no longer permit

him to make lovely ladies suffer. Instead, he murdered his unregenerate partner in crime, confessed falsely to the other killing and removed the last shadow from the heroine's unruffled suburban existence by fatally crashing in his car down an embankment. In between its shopworn beginning and its hair- and eyebrow-raising denouement, the picture does suggest rather convincingly the actions of an average wife and mother attempting with more courage than wisdom to safeguard her family's threatened security.

(Columbia)

THE SANDS OF IWO JIMA. The plot of *Republic's* salute to the Marine Corps was apparently written to specification around the obligatory climax of the famous flag-raising tableau on Mount Suribachi. When the picture is describing the intricacies of battle training or reconstructing the bloody sagas of Tarawa and Iwo Jima—partially from sound stage reenactment and partially from actual combat photographs—it has a grim and gripping ring of authenticity. However, when it is delving into the personal lives of such characters as a hated martinet of a top sergeant (John Wayne), who drinks to forget his marital woes and who proves eventually to be worthy of the best Marine tradition, or the sensitive, rebellious son (John Agar) of a ramrod officer who manages an idyllic whirlwind courtship between battles and also proves to be a true-blue Leatherneck, it becomes overpoweringly corny and unnecessarily adult.

MOIRA WALSH

PARADE

ON NEW YEAR'S DAY, JANUARY 1, 1950, the Catholic Church passed another milestone. . . . For the twentieth time she is passing through the middle of a century. . . . The first such experience for the Church occurred on New Year's Day in the year 50 A.D. . . . Operating at that time under the first Pope, Peter, the Church was only twenty years old, a tiny acorn from which, however, was destined to rise a towering oak, for she had received from her Founder the remarkable promise: "Behold I am with you all days even to the consummation of the world." The Founder was determined that His revelation should reach all succeeding generations intact. . . . Knowing the ease with which oral messages and written records can become the subject of misinterpretation, He decided to prevent adulteration of His

THE MASS

A Historical Commentary

by

DOM BEDE LEBBE, O.S.B.

THESE pages aim at setting devotion to the Holy Mass in the true atmosphere of Catholic piety. For this end it did not seem necessary to give a new commentary on the prayers of the Mass. The attention of the faithful is drawn instead to the rites of the Liturgy, making them familiar with those ceremonies and gestures which a long tradition has woven into the very warp of the Church's prayer. It is only by understanding these rites, and attuning our souls to the sentiments they echo, that we can perceive the full meaning of the Holy Sacrifice, both as a whole and in its every part, and join in it effectively.

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doctrine by organizing a visible society and equipping it with special powers that would enable it to decide infallibly all controversies concerning the meaning of His teaching. . . . The promise unqualifiedly guaranteed the inerrancy and durability of the Catholic Church down to the end of time.

Through all the many centuries ensuing since the birth of the Church, the promise has been kept. . . . Every conceivable form of human power has tried to destroy the Catholic Church. . . . No human power has been able to do it. . . . For the major part of three centuries, the Catholic Church was locked in a life-and-death struggle with the mighty Roman Empire. . . . In a determined effort to put an end to the Church the Empire launched ten far-flung, highly organized persecutions. . . . At the end of the tenth bath of blood, the Empire gave up. . . . It was the first great world state to discover that the Catholic Church cannot be destroyed. . . . On New Year's Day, 350 A.D., as the Church passed through the middle of the fourth century, statues of Jesus, Mary and Joseph were taking the places formerly occupied by Jove, Juno and Apollo. . . . Heresies sought to destroy the Church. . . . The inroads made by Arianism were alarming, but by New Year's Day, 750 A.D., Arianism had disappeared—the Catholic Church had not. . . . Hordes of barbarians swarmed over Europe. . . . The Dark Ages set in. . . . By New Year's Day, 1050 A.D., the Catholic Church had left the Dark Ages behind her. . . . Nothing has been able to destroy the Catholic Church. . . . Lay investiture could not do it. . . . The great Western Schism could not do it. . . . Empires and heresies and whole civilizations fell to pieces and sank into history's dust-pile all around her. . . . She did not. . . . The Protestant revolt could not destroy her. . . . Neither could the English Deists or the French Encyclopedists. . . . The emergence of new cultures with new social, political, economic conditions couldn't stop her progress.

On New Year's Day, 1950 A.D., the Catholic Church is still teaching the undiluted doctrine of Jesus Christ. . . . Not only is she still in the world. . . . She is the only thing left from the ancient world that saw her birth. . . . Through two thousand years the promise has been kept. . . . From New Year's Day, 1950, the Catholic Church is already moving in the direction of New Year's Day, 2050 A.D. . . . She will then head for 2150 A.D. and 2250 A.D. and so on to the consummation of time. . . . Ringing in her ears is the promise: "Behold I am with you all days even to the consummation of the world."

JOHN A. TOOMEY

CORRESPONDENCE

Santa Claus dilemma

EDITOR: When I saw the cover of AMERICA, December 3, my interest was at once attracted to the article "Should She Believe in Santa Claus?" by the Reverend Demetrios Manousos, O.F.M., Cap. I turned immediately to it expecting to find an enlightening and logical treatment of a subject of interest to parents and educators. Now after the fourth reading I am still puzzled over the author's meaning.

We are admonished to "stick to the truth," to "let her associate this annual abundance with good Saint Nick," then by the third or fourth Christmas "let her know what an interesting guy" he is. If this is good logic, it is not workable child psychology. The author goes a long way around to christianize Santa Claus.

Could we not give our children a more beautiful explanation with the "whole truth" by showing them the reason for gifts at Christmas? Could not a Catholic child learn that the Infant Jesus gives him all things and that these presents are given in honor of Him? Would not the Christ Child appeal more to childhood than the often distorted and unreal Santa Claus?

I could prove that Christmas does not lose its thrill for the child who has grown up with the truth. Children of other lands were just as happy on Christmas and Kings' Day before U. S. customs introduced Santa Clans.

Havana, Cuba **URSULINE NUNS**

EDITOR: Fr. Demetrius Manousos, O.F.M. Cap., is absolutely right in his affirmative reply to the often-asked question, "Should she believe in Santa Claus?" (AM. 12/3/49).

My parents brought me up in the Santa Claus-St. Nick-Baby Jesus fashion and it works. I still believe in all of them.

(MRS.) ROY C. HEAD JR.

M. G. H.

Editor: Your comment on attitudes toward the First Amendment (AM., 12/10/49, p. 295) does not make clear (at least to me) whether the belief that "the McCollum decision of the U. S. Supreme Court . . . forbids our Government to give even indirect assistance to any or all religions," is that of the FCC only or is also held by you. I think that whoever holds that belief is in error.

The *decision* in the McCollum case, as distinct from the *dicta*, covers necessarily only the "case or controversy" that was before the Court. That was: Do voluntary classes in religious education, in public schools in school hours, taught by teachers sent in by different religious denomina-

tions on the basis of equality of opportunity and treatment, constitute "an establishment of religion" under the First Amendment, and as such fall under the ban imposed on the States by the Fourteenth? Strange as it may seem to anyone familiar with American history, the English language, and previous Supreme Court decisions, the *decision* of the Court said "Yes." But that is all it said.

The careless language in the opinions of the Justices clearly included, in a wilderness of assorted errors, the statement quoted above. However, if this statement is accurate, it follows, beyond the possibility of informed doubt, that the truth about the First Amendment was never understood prior to March, 1948 by any Congress (including the first, which wrote it), by any President (including Jefferson and Madison), by any State government (including that of Virginia), nor was it ever expressed in any Supreme Court decision before McCollum.

Further, if the above quotation accurately expresses our Constitutional provisions concerning the relation of Government to religion, then it necessarily follows, *in spite of the McCollum decision*, that the Congress, and the President, and every State in the union, are continuing in various ways unconstitutional programs of government aid to religion—illegal for the National Government since 1791, and for the States since 1868. No one who knows the facts can honestly deny that the Federal Government and all of the States are today aiding religion or religious education in some “guise, form or degree” (Justice Rutledge’s language), as each has been doing throughout its entire history.

Brooklyn, N. Y. J. M. O'NEILL

(No ambiguity should exist about the particular editorial comment referred to (AM. 12/10/49, p. 295) since the passage our correspondent has quoted in part is preceded by the words, "The FCC had a doubt . . ." Some ambiguity might have arisen from an earlier editorial on the same subject (AM. 10/22, p. 61). We feel, of course, as we have made abundantly clear on many occasions, that the rule of law laid down in the *Everston* decision of February, 1947, was and is unsound. It is legally binding, however, and the only doubt remaining is how far the Court will carry out its own rule. We hope that it will even reverse it some day. Meanwhile, neither our opinion nor our correspondent's is official constitutional law. Ed.)

Likes it

EDITOR: I continue to find AMERICA a most valuable source of inspiration and information for my teaching work at the Brooklyn Institute of Industrial Relations.

JAMES F. CORBETT

Brooklyn, N. Y.

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